

ence, if not by direct prohibition, yet by necessary implication. The fallacy of this reasoning lies here, in making expediency of equal extent, and of equal authority with the divine command. Expediency is the judgment of man. The requirements and prohibitions of the Bible are the judgment of God. To think that expedient accords with the Bible, or does not contradict it, then it is binding on me, and not to do it, is sin, and all sin is forbidden by Scripture. But my judgment does not bind others. And it would be an unauthorized assertion to say that the Bible demands of all men, what I think true expediency requires. My last proposition recognizes this important distinction. The Bible allows, and expediency (the judgment of man) requires that, on account of their extreme liability to abuse, we wholly abstain from slavery and alcohol. TITUS.

Boston Recorder.

THURSDAY, DECEMBER 19, 1844.

FROM OUR CORRESPONDENT.

ST. JOHN, N. B., Dec. 5th, 1844.

MEMOR. EDITORS.—In my former communication I gave a brief account of the circumstances in which the congregational church in this city originated, and the progress which it had made. I am thankful to be able to say, that since the date of my last letter, our position and prospects have continued to present an increasingly encouraging appearance. Since the interest which was awakened by the mere novelty of our undertaking has died away, it has been our happiness to witness indications of steady and healthy growth. We hope to commence public worship in the Lecture Room, connected with our new church, in a fortnight. We purpose opening that part of the building, with a special devotional service, on each occasion. I anticipate the assistance of baptist, presbyterian and methodist ministers. The degree of christian union which is maintained between those three denominations and ours is very gratifying. I found a disposition in favor of such union when I came; and earnestly desirous as I am to breathe the spirit and to carry out the principles of a genuine Congregationalist, to say nothing of a christian, you may naturally suppose that I have not been backward to fan the flame of brotherly love. Indeed I consider that one express purpose of the mission of Congregationalism in these provinces, and every where, is the promotion of universal christian union. Our reunification efforts, in terms of common prayer, and of all authoritative standards of faith and practice except the inspired volume; and our zealous maintenance of the essential quality of all churches, all ministers and all denominations, are principles peculiarly favorable, nay, absolutely indispensable, to the union of all the followers of Christ. It is then a matter of no small gratification to me, to be placed in circumstances which afford me a very favorable opportunity for the development of a principle which is as congenial with the genuine spirit of our denominational peculiarities, as it is harmonious with the genius of christianity itself.

In my last, I promised to furnish you with a few particulars respecting the religious aspect which the baptist, methodist, episcopalian, and presbyterian. Of these, I am inclined to think the first and second are the most numerous. A considerable number of the baptists, especially those that live in the settlements on the river St. John, above Fredericton, hold Arminian sentiments. They are distinguished by the name of Free-will baptists. It is in that part of the province (not far from Houlton), that the Methodists obtained some converts. Few, I believe of the baptist ministers in this province are men of education, and all, with an avowed exception, together with the churches, maintain the practice of excluding all except the immersed from communion with them at the Lord's Supper. In a town which I took in the upper part of the province last summer, I found persons of this denomination quite willing to offer the chalice for my use, and quite willing to attend.

As the methodist denomination is partly supplied with ministers from England, it enjoys a more intelligent style of instruction than those churches are likely to possess, which are wholly dependent on the resources which this province supplies. Methodism in this country, evinces very little of that tendency to toriosity which was so strongly manifested by that denomination in England some six or eight years ago, but which Puseyism has so completely helped to cure. I live on very friendly terms with several ministers and members of the methodist body in this province. I have met with a degree of liberality and heartiness from them, for which I was not quite prepared, but which I shall always highly esteem. The episcopalian clergy in this province, hold very little intercourse with their ministerial brethren. This fact is the less to be wondered at, when we call to mind the circumstances in which the early settlements of New Brunswick took place. Most of the royalists who fled to this province were rigid Episcopalians. We have nothing in this province, that answers to the church rates, the tithes, or the union of church and state, which England presents. All denominations are in these respects on fair equality. It certainly would be a delightful, a truly christian thing, if they all cherished a very friendly feeling one toward another, and if there were no assumption of superiority—and if, for mutual edification there were occasional exchanges of pulp service. The Episcopalians are expecting the arrival from England of a diocesan bishop. It is my happiness to live on friendly terms with the episcopalian ministers of this city, who are evangelical in their views, and for whom I entertain a sincere respect. Several Episcopalians are also my occasional hearers. There is in these respects a greater tendency to union than would be witnessed in similar relations in England. Indeed the line which is drawn between episcopalian and non-episcopalian denominations is most distinctly marked, and most strictly maintained—very much more so now, than it was ten years ago. The presbyterian synod of New Brunswick has decided to maintain its union with the church of Scotland, as by law established. I rather anticipate, however, a strong movement in favor of the Free Church.

So much for others. What are the position and prospects of Congregationalism? Though we are the last denomination to obtain a footing in the city, we were the first protestant community that formed a church in this province. The first protestant settlers in New Brunswick consisted of a few New England Congregationalists, who, after ascending the river St. John for a considerable distance, pitched their tent, at length, on the beautiful and fertile island which bears the name of Shediac. This emigration preceded the arrival of the refugees, by 70 years or thereabouts. The church that was then formed, exists to the present day. They have lately erected a very commodious and elegant meeting-house. For many years this church enjoyed the ministry of the Rev. Mr. Allen, formerly of Scotland. He resided for many years, and has been succeeded in the pastoral office, by the Rev. J. Porter, late of Eredon, Devonshire, England. Mr. P. arrived at Shediac in the summer of 1844. He is a devoted man, and the church are happy and increasing in connexion with his valuable ministry. A few small societies, the offshoots of this parent stem, exist in that district of the province.

Of Nova Scotia, I know much less than of New Brunswick. I have heard accounts of a few congregational churches in that province. At Liverpool, N. S., there is one which contains about two hundred members, and enjoys the ministry of the Rev. Mr. Melvin. A very interesting call has reached me from a number of settlers in Manqueobito, N. S., entreating me to use my usefulness to obtain the services of a congregational minister from England. I regret to say that an esteemed brother, who once consented to come, has since felt it his duty to decline doing so, owing to the unwillingness of his present flock to lose his services. I have heard of an association of congregational churches in the eastern extremity of that province. At Halifax, there ought assuredly to be an efficient congregational church, but there is nothing of the kind. On the whole, there are more avowed Congregationalists in that province, than in this. But there are much fewer now than there were originally. That country was peopled from New England, and the churches first planted there were congregational. But they have been suffered to decay and to become merged in other denominations.

On the whole, I am fully convinced that the soil in these two provinces is favorable to the growth and revival of those principles which were deposited by the first settlers. To take some humble share in promoting this good work, I have left my friends and native land, and I am willing to consecrate the remainder of my days. But I, and my brother Foster, who is equally with myself committed to this undertaking, look to our brethren in more favorable circumstances to cherish sympathies, to offer prayer, and to extend a helping hand. We look to the East as well as the West. We invoke the assistance of the children, as well as the fathers. We ask the Congregationalists of New England as well as of Britain, to come to our help. And we feel convinced that we shall not ask in vain.

I remain, Messrs. Editors, yours truly,

J. C. GALLAWAY.

PRISON DISCIPLINE.

The nineteenth annual report of the Prison Discipline Society has lately appeared, and is full of facts of a highly interesting and important nature. Part first speaks of provisions for lunatics. The states in which asylums for lunatics are established, are Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Kentucky, and Ohio. Successful efforts for the establishment of these humane institutions are making in Rhode Island, Delaware, and Indiana.

Several pages of the report are devoted to the subject of lunatics in penitentiaries. The inspectors of the state prison in Charlestown, Mass., call attention to the case of a number of insane convicts, confined within the walls of the prison, who were evidently insane when convicted, and have been so ever since. They speak especially of one "Ernest A. Irving," who was sentenced in 1830 to ten years' hard labor, for larceny, and they state of the opinion that could this unfortunate man, instead of being confined so long in the cell of a prison, he might without doubt have been cured of this malady, and restored long ago to the bosom of his family. Other cases of a like nature exist. The warden of our state prison, Hon. F. Robinson says, there are four convicts in the prison, wholly or partially deranged, and for whom no suitable accommodations are provided in the prison. "The only thing that can be done for them is to shut them up in solitary cells, where the diseases of the mind, instead of being healed, are aggravated and confirmed." The condition of these imprisoned lunatics was brought before the legislature a year since by Gov. Briggs, and in compliance with his recommendation commissioners were appointed to investigate the subject, a law was passed, and three lunatics have since been examined and removed to Worcester. Maine, Vermont, and Connecticut have also had legislative action within the last year, providing for the better treatment of the insane who have been confined in their prisons. The law of New York provides that no lunatic, or mad person or person disordered in his senses, shall be confined in the same room with any person charged with or convicted of any crime. A similar law was passed in New Jersey in February last. Delaware has the subject under consideration. Virginia and Ohio have provided recently, that all lunatics who may have been confined in their penitentiaries, shall be removed to asylums where they may receive suitable treatment.

It is gratifying also to learn from the report, that insane asylums in many of the states, are undergoing extensive improvements. The Boston lunatic asylum is expending about \$4,500 for a lodge building and workshops. The asylum at Worcester has enlarged the chapel, opened a beautiful library and office for the superintendent, and has taken the old prison buildings, has added new north and south wings for the accommodation of 150 or more patients. The New York state lunatic asylum has expended, since April 1842, over \$30,000 for improvements in and around the buildings, and has obtained a grant of \$70,000 from the Pennsylvania Hospital for the insane is very complete, more than \$300,000 having been expended upon farms, gardens, mail building, out houses, lodges, circular railway, &c.

The report has several pages devoted to an estimation of the diminished crime. The reports of some twenty county prisons, say that crime is diminishing, such being the testimony of the records, and they assign the temperance reformation as the principal cause. One only, the keeper of the jail in Orange county, Vt. says,—"Crime increases," and assigns the

temperance reformation as one of the causes! The statistics penitentiaries also show a diminution of crime. In Massachusetts state prisons, the number of prisoners in 1843, was 265; in 1844, 287; in 1845, 331; in 1846, 322; in 1847, 301; in 1848, 291; in 1849, 281; in 1850, 271; in 1851, 261; in 1852, 251; in 1853, 241; in 1854, 231; in 1855, 221; in 1856, 211; in 1857, 201; in 1858, 191; in 1859, 181; in 1860, 171; in 1861, 161; in 1862, 151; in 1863, 141; in 1864, 131; in 1865, 121; in 1866, 111; in 1867, 101; in 1868, 91; in 1869, 81; in 1870, 71; in 1871, 61; in 1872, 51; in 1873, 41; in 1874, 31; in 1875, 21; in 1876, 11; in 1877, 1; in 1878, 1; in 1879, 1; in 1880, 1; in 1881, 1; in 1882, 1; in 1883, 1; in 1884, 1; in 1885, 1; in 1886, 1; in 1887, 1; in 1888, 1; in 1889, 1; in 1890, 1; in 1891, 1; in 1892, 1; in 1893, 1; in 1894, 1; in 1895, 1; in 1896, 1; in 1897, 1; in 1898, 1; in 1899, 1; in 1900, 1; in 1901, 1; in 1902, 1; in 1903, 1; in 1904, 1; in 1905, 1; in 1906, 1; in 1907, 1; in 1908, 1; in 1909, 1; in 1910, 1; in 1911, 1; in 1912, 1; in 1913, 1; in 1914, 1; in 1915, 1; in 1916, 1; 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moderate from the sum as heretofore.
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Dec. 5,
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LISTS OF BEST WEEKLY'S NUMBER.

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About It. The Recomed
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Mother's Miniature. The
Woman's Froebner. (with
a picture.) The Straight
You Want. From a
of Fertil. The Effect of
and Recovery on Character.
The New Self. (with
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his Beat. Influence of
the Great. (with a picture.)
Thou? She's Absence of



orders has come.

[illegible]

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